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the references to the winds; this material Berger examines (pp. 19 f.), with the result that only some few points in the picture come out clearly.

Within the larger setting thus determined falls the actual geography of the period. Four extreme peoples are mentioned in the period of the epic (p. 21): the Hyperboreans of the north, Ethiopians in the east and the west, and Pygmies in the south. The Hyperboreans and the Ethiopians stand farther from the poet and nearer to the gods than ordinary men. It is partly this same principle, we are told, partly the brilliancy of the sunset, which led to the belief that precious products, gems, etc., come from the ends of the earth. The "inner geography," especially the journeys of Menelaus and Odysseus, is then examined. It appears that the coast of Asia Minor is known from experience, that of Crete and Egypt only by hearsay. The journey of Odysseus is a purely mythical treatment of stories brought by wanderers in the west; only a few points, like the land of the lotus-eaters, can be definitely located. The author is inclined to accept the Leucas-Ithaca theory of Dörpfeld, in spite of weighty objections to it. One of the most interesting suggestions in the book is that many points in the geography of the west may be explained as due to shifting of legend from the east, in the period when the colonial interests of the Greeks were shifting from the east to the west. In the catalogue of ships, finally, is found a real geography in its beginning; the line between myth and science is already crossed.

Such a monograph is bound to be more or less unsatisfactory in what it omits as well as in what it undertakes to give. The work of Berger, however, treats an interesting theme in an interesting and careful manner.

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RECENT LITERATURE ON THE HISTORY OF RELIGION

Torge discussess¹ briefly but thoroughly tree-worship in ancient Israel; then, similarly, the Ashera in the Old Testament. He reaches the conclusion that the Ashera had no connection with tree-worship, but infers from the fact that certain passages, such as Judg. 3:7, have Asheroth instead of Ashtaroth, that the Ashera was a symbol of Astarte, as the *ṁaṣṣēbah* was of Baal, and that the name of the post—the cultus symbol of the goddess—could easily be used for the goddess herself. He concludes that there never was a goddess Ashera, except as the name was used for Astarte. The divine name Ashirta, which occurs in the El-Amarna letters, he declares

¹ *Aschera und Astarte: Ein Beitrag zur semitischen Religionsgeschichte*. Von Paul Torge. Leipzig; Hinrichs, 1902. 58 pages. M. 2.

to be a feminine of Aššur, on the ground that Delitzsch² says that such an adjective was formed from Aššur. Most of the positions of this little book are well taken and admirably sustained, but as to a goddess Ashera, Torge's information was not so complete as it should have been, and a broader view of the evolution of Semitic religion suggests a better explanation of her name in the El-Amarna letters than a borrowing from Aššur. When Torge wrote, the name of the goddess had been published in four inscriptions, which were apparently unknown to him.³ It has since been found in a tablet discovered by Sellin at Taanek.⁴ This cumulative evidence has weight. The name undoubtedly is related to the name Aššur, but the more probable view is, as I have pointed out elsewhere,⁵ that the name of the wooden post which marked the limits of the sanctuary (*ashera*) in several parts of the Semitic world became, by independent though analogous evolution, the name of a deity. Aššur was one of these, Ashera another, and Athirat in south Arabia a third.

Preuschen refutes⁶ the claim put forth by Weingarten⁷ that Christian monasticism was borrowed in the third century from the Egyptian cult of Serapis, of which St. Anthony had once been a member. Preuschen proves from the contents of various papyri that there was a class of devotees, both male and female, connected with the worship of Serapis, who were not priests, but were called "Possessed," and who foretold the future by means of dreams. They lived in the temple precincts. He shows that a similar class of persons was attached to cults of Semitic gods, several instances occurring in the Old Testament. He might well have quoted here the case of Assurbanipal's dreamer-seer,⁸ connected with the goddess Ishtar. Preuschen then seeks to show that the Serapis cult was borrowed from the Semites. This point the evidence does not necessarily prove, for Hamites and Semites were so closely related that we should expect to find Egyptian institutions similar to the Semitic. Preuschen rightly concludes, however, that Monasticism was distinct from Serapis, for the Serapis

² *Assyrische Lesestücke*, 4th ed., p. 192.

³ *King's Letters and Inscriptions of Hammurabi*, No. 66; Reisner's *Sumerisch-babylonische Hymnen*, pp. 82 ff.; and *Zeitschrift für Assyriologie*, Vol. VI, pp. 161, 241.

⁴ Cf. *Tell Ta'anek* (Vienna, 1904), p. 113.

⁵ *Semitic Origins*, pp. 223, 248.

⁶ *Mönchtum und Sarapiskult: Eine religionsgeschichtliche Abhandlung*. Von Erwin Preuschen. 2te vielfach berichtigte Ausgabe. Giessen: Ricker, 1903. 68 pages.

⁷ *Zeitschrift für Kirchengeschichte*, 1876.

⁸ George Smith's *Assurbanipal*, pp. 119 ff.

monks lived in the temple, Christian monks in caves or cloisters; Serapis monks saw oracular visions, Christian monks gave themselves to prayer. St. Anthony never was a Serapis monk—that is an error.

The whole discussion is illuminating in that it calls attention to analogies and differences which are often overlooked.

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The name of Alfred Jeremias, pastor of the Luther Kirche at Leipzig, has become familiar to readers of this *Journal*, as it has been for years to Assyriologists. His book on *Das Alte Testament im Lichte des alten Orients* was noticed in this volume, p. 171, and also by König in his article published in the July issue of this year. In former volumes reports were printed of his *Hölle und Paradies bei den Babyloniern* and *Im Kampfe um Babel und Bibel*, of which more than ten thousand copies have thus far been distributed. As a continuation of the first-named book Jeremias has lately published a pamphlet on Babylonian elements in the New Testament.⁹ The two together are intended to cover, only from a different point of view, the same ground taken up by Winckler-Zimmern's third edition of Schrader's *Cuneiform Texts and the Old Testament*. The present book is directed more especially against the main New Testament representatives of the history of religion school, Gunkel and Bousset, to whom Christianity is but a syncretistic religion, while the author maintains that it is unique in its character, and that in the history of comparative religion it should be accorded not only a relative, but an absolute character of perfection. Religion is communion with God. Paganism seeks such through and in nature; Christianity, through and in Jesus Christ. Therefore Christ is *the* religion. The desire to understand more thoroughly the truth of the Christian religion demands an investigation of the tenets and institutions of other religious systems. The Christian religion as a revealed religion rests on an oriental background. Language, style, and conceptions of the writers of the Old as well as the New Testament were influenced by the Semitic-oriental surroundings in which they lived. Hence their outward resemblance in language and style to the religious literature of the neighboring nations. The author endeavors in the opening chapters to describe the universal longing for redemption pervading the whole ancient Orient, and to show how this was realized in the Christ of the New Testament. In ten chapters he discusses: (1) The calendar myth of the dying

⁹ *Babylonisches im Neuen Testament*. Von Dr. Alfred Jeremias. Leipzig: Hinrichs, 1905. iv+132 pages. M. 3; bound, M. 4.

and victoriously rising year-god, so well known in Babylonian mythology. Parts of the legend form the background for (a) the pictorial description in Rev. 4:2¹⁰—5:12 concerning the death and the resurrection of the Christ; and of Rev. 12:17; (b) the narrative of the mockery of the suffering Jesus (Matt. 27:27; Luke 20:21); (c) the parable of the dying corn of wheat (John 12:11:20 ff.; cf. 1 Cor. 15:36 f., 42 ff.). Then follows an excursus on the seven planets in the Apocalypse of John (chaps. 6 ff.), which are representations of the seven stellar gods of the Babylonian pantheon (see also Rev., chaps. 2 f.). (2) The Redeemer-King: What is said in the New Testament of Jesus is found in the oriental mythology of almost every Asiatic nation. He is (a) of mysterious, unknown origin; (b) is persecuted soon after his birth; (c) inaugurates a blissful period and an era of wonderful prosperity, being mentioned especially as the founder of the wine cultivation (see John 15:1 ff.). The oriental legend presenting these features is used by John in Rev., chap. 12, to picture Christ's victory at the end of time. (3) The Birth of Jesus as given in the Gospel according to Matthew shows that the author knew the oriental legends concerning the redeemer-king, and therefore uses this form to express his ideas of the King Jesus in whom the hope of all ancient mythology has become a reality. Here the author discusses (a) the appearance of the redeemer-king as son of the virgin; (b) his birth is announced by the stars; (c) the worship and the offering of gifts to the infant; (d) the persecution of the child and the flight into Egypt, which in eastern mythology is equivalent to the netherworld; (e) the child is hailed as the one who brings blessing to the whole world. Added to this chapter is an excursus on Emperor Augustus as redeemer-king. Here are also found all the features of oriental mythology. (4) The terrestrial shrines as symbols of the heavenly sanctuaries. (5) The Book of Life, which is equivalent to the Babylonian "tablet of life," etc. The expression occurs in the Old Testament and in the New (see Luke 10:20; Phil. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12). (6) The Water of Life, the Bread of Life, the Stone of Life. (7) The three and the seven Heavens. (8) The Angels. (9) The Twelve Apostles and the Zodiac (see Rev. 21:10—14, 19, 20); the four gospels and the four ends of the world. (10) Oriental (Semitic) glosses to selected passages of the New Testament.¹² Pp. 118—21 contain some corrections

¹⁰ Not 21, as printed on p. 12, last line of text.

¹¹ Not 22, as Jeremias has it.

¹² Matt. 3:7; 4:1 ff.; 6:24; 8:9; 9:23; 10:14, 35; 11:27, 29; 12:43 f.; 15:26; 16:18; 22:11; 23:5; 26:64; 27:45; 28:10, 19. Mark 4:11; 6:13; 7:33; 8:23; Luke 1:19; 2:13, 41 ff.; 7:17; 16:24. Acts 1:26; 7:23; 12:15; 16:13; 25:10. 1 Cor. 3:16; 11:10; 13:1; 15:28. Eph. 4:9. Rom. 8:19 f. 2 Pet. 3:5 f.; Rev. 9:1 ff.; 13:1 ff.; 14:1.

and additions to the author's *Das Alte Testament*, etc.¹³ The book has excellent indexes of names and subjects, and of passages from the Old Testament, the New Testament, the pseudepigrapha, Talmud, and other literatures. It appears to us that, on the whole, there is not such a wide difference in the views and methods of the author and those of Gunkel, Bousset, and their school. He commands a most vivid imagination, deep learning, and wide reading; but it is not quite proved that everything, as he maintains, comes originally from Babylonia.¹⁴

A year ago the same writer published also a booklet on *Monotheistische Strömungen innerhalb der babylonischen Religion*,¹⁵ an elaboration of an address read at the second international congress for the history of religion held at Basel in 1904. The author's intention is to show that the evidence available from inscriptions tends to prove that in the religious literature of Babylonia and Assyria there is a distinct monotheistic strain. In five chapters he takes up: (1) The secret, mystic science in the Babylonian astral-religion system, with an explanation (pp. 13-16) of the Orphic and Eleusinian mysteries. (2) The worship of the most high God in the cosmos. Anu, in the triad Anu, Bel, Ea, is the *summus deus*, the king of the gods. His place, later on, is taken, among the Babylonians, by Marduk, the city-god of Babylon, while the Assyrians upheld Nebo as the "only god." Sometimes we find also Sin¹⁶ and Ninib occupying the place of *summus deus*. (3) The monarchic polytheism of the people's religious belief. The Assyro-Babylonian belief and worship are a product of their mythology. It centers in the two festivals, that of Tammuz, the day of mourning over the dying nature, and the joyful festival of the reviving nature, the Akîtu festival. (4) The theology of the so-called Babylonian "penitential psalms." (5) The universal and uniform monotheistic tendency during the sixth century B. C., reaching from Rome in the west to China in the east. The book is written very cleverly, and the author's position is strengthened by a number of striking passages quoted from prayers, hymns, and penitential psalms which at first sight would seem to support his thesis.

¹³ We hope that the author in a new edition of this book will also state that his new interpretation of the Urim and Thummim was long anticipated by the present reviewer in his article on this subject published in the *American Journal of Semitic Languages and Literatures*, Vol. XVI (1900), pp. 193-224; an interpretation adopted also by A. H. Sayce in his *Religions of Ancient Egypt and of Babylonia* (1902), pp. 282, 292, 425.

¹⁴ P. 25, rem. 1, l. 5 from below, read MVAS, not MOAS.

¹⁵ *Monotheistische Strömungen innerhalb der babylonischen Religion*. Von Alfred Jeremias. Leipzig: Hinrichs, 1904. 48 pages. M. 0.80.

¹⁶ IV Racolinson, Pl. 9.

A closer scrutiny of these passages, however, will prove that their character is henotheistic rather than monotheistic, and that, as is the case with other races and in other creeds, the Babylonian worshiper treated any god as supreme while in his presence and addressing his prayers to him.

Professor Franz Cumont, of the University of Ghent, Belgium, has been known for many years as the foremost interpreter of Mithraism, and we welcome with great pleasure the excellent translation of his recent work on this recondite subject.¹⁷ We have not only enjoyed, but greatly profited by the reading of this charming book treating of the origin and the history of Mithraic religion. We would have wished that the author, even in a general way, had indicated the causes which explain the establishment of oriental religions in Italy, and had shown how their doctrines, which were far more active as fermenting agents than the theories of the philosophers, decomposed the national beliefs on which the Roman state and the entire life of antiquity rested; and how the destruction of the edifice which they had disintegrated was ultimately accomplished by Christianity. It would have greatly interested us to see the author trace the various phases of the battle waged between these oriental religions and the growing church to which Mithraism, to be sure, gave some of the most characteristic conceptions, such as its ideas concerning hell, the efficacy of the sacraments, and the resurrection of the flesh, while its fundamental dogmas were irreconcilable with orthodox Christianity. But all this lies beyond the scope of the present work, which is concerned with one epoch only of this decisive revolution, it being the author's purpose to show with all distinctness how and why a certain Mazdean sect, the worshipers of Mithra, failed under the Cæsars to become the dominant religion of the empire.. In seven chapters he describes: (1) "The Origin of Mithraism;" (2) "The Dissemination of Mithraism in the Roman Empire," illustrated by a most instructive map, opposite p. 228; (3) "Mithra and the Imperial Power of Rome;" (4) "The Doctrine of the Mithraic Mysteries;" (5) "The Mithraic Liturgy,"¹⁸ Clergy, and Devotees;" (6) "Mithraism and the Religions of the Empire;" (7) "Mithraic Art." Press-work, paper, and binding are very good. We trust that many more volumes of its kind and quality will be added to the Open Court series of the "History of Religion" books.

¹⁷ *The Mysteries of Mithra*. By Franz Cumont. Translated from the second revised French edition by Thomas J. McCormack. With a Frontispiece, Map, and fifty cuts and illustrations. Chicago: Open Court, 1903. xiv+239 pages.

¹⁸ Shortly after the publication of this English translation appeared the important work of Dieterich, *Eine Mithrasliturgie* (Leipzig, 1903), which should be consulted in connection with this chapter.

The book of Professor Ernst Maass, of the University of Marburg, on Greeks and Semites on the Isthmus of Corinth¹⁹ is a protest against those scholars who in recent years have endeavored to deduce all early Greek culture and religion from a Semitic-Phœnician origin. In five sections, headed "Melikertes," "Palæmon," "Ino," "Melikertes and Palæmon," "Palæmon and Portunus," he emphatically defends the autochthonous origin of Greek religion and culture in a style and manner most interesting even to those who do not share his views. The name Melikertes is considered, with Fick-Bechtel, of Greek origin and derived from *κέλω* and *μέλι*, "he that cuts out the honey," the name being coined first in those regions of Greece that were famous for their honey. Whether, however, this is a more convincing etymology than that from the Phœnician Melkart, i. e., "the king or ruler of the town," is quite doubtful. To those who read this delightful book we would recommend as a contrast the large two-volume publication of the Paris professor of geography, M. Victor Bérard, on *Les Phéniciens et l'Odysée*,²⁰ in which views diametrically opposed to those of Maass are elaborately worked out.

J. Rendel Harris always writes in an interesting style. His books are never found dull; but the author does not always carry conviction. His booklet on *The Dioscuri in the Christian Legends*²¹ acquaints the reader with (1) Florus and Lauros; (2) Judas Thomas; (3) Protasius and Gervasius; (4) Speusippus, Elasippus, and Mesippus; (5) S. Kastoulos and S. Polyeuctes. In the general introduction we should like to have had a few words on the origin of the Dioscuri legend in general,²² and its development on Greek soil in particular;²³ for it is but natural to assume that the Greek legend formed the background, so to speak, for all Christian legends concerning Dioscuri. The third of Harris' sections has been made the center of attack by M. Dufourcq,²⁴ who shows that Harris uses a text dating probably about 500 A. D. to prove a cult introduced about 386 B. C. What is missed in general is the local connection which necessarily should exist between the cult of the pagan Dioscuri and that of the

¹⁹ *Griechen und Semiten auf dem Isthmus von Korinth: Religionsgeschichtliche Untersuchungen*. Von Ernst Maass. Berlin: Reimer, 1902. x+135 pages. M. 3.

²⁰ Paris: Collin, 1900 and 1903.

²¹ *The Dioscuri in the Christian Legends*. By J. Rendel Harris. London: Clay, 1903. 64 pages.

²² See Jeremias, *Das Alte Testament, etc.*, p. 20; Zimmern in Schrader's *Keilinschriften und das Alte Testament*, 3d edition, p. 363.

²³ Cf. Eitrem, *Die göttlichen Zwillinge bei den Griechen* (Christiania, 1902).

²⁴ *Revue de l'histoire des religions*, May-June, 1904, pp. 404 ff.

Christian twins. This being the case, the book is of very little value, though full of ingenious theories.²⁵

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RECENT BOOKS ON BUDDHISM

What chiefly strikes the observant reader of Dr. Robson's book¹ is that, although it is now in its third edition, the number of errors contained in this little manual would discredit even a first edition. Since the book as a whole is a very neat résumé of what has been learned, and often printed, concerning Hindu religions in the last twenty-five years, it is a pity to have retained such obvious inaccuracies of all kinds as are here collected. Many of these are due to ignorance of Sanskrit, and it may be questioned parenthetically whether a study of Sanskrit works by one incapable of reading them deserves a third edition. But, however that may be, a third edition evidently fills a want, and, in fact, for the missionary it provides an easy path to the knowledge which he could otherwise gain only by the persual of several volumes in several languages. All the more peculiar, it may be added, is the fact that scarcely any authorities are cited.

The book comprises thirteen chapters, only four of which are devoted to the Vedic, Buddhistic, and Jain religions. Modern Hindu philosophy, pantheism, polytheism, caste, the modern sects, Mohammedanism, and finally Christianity in India, with a short sketch of reform movements and an appendix on schools of philosophy, are the topics treated, superficially, but not unsatisfactorily, considering the object of the work, except for the inaccuracies noticed above. It is because such a manual as this is a useful book for those too busy or unlearned to seek knowledge elsewhere that we take pains to enumerate the more glaring defects which a fourth edition can easily remedy. First, the transcription is not only careless but inaccurate. The various sibilants are confused, and so are *y* and *j*. The author, who has evidently drawn his wisdom in part from English and in part from German books (where *y* is transcribed *j*), seems to have discovered this, and in a prefatory note calmly says that *jogī* may be written *yogī*, and "*jāti* or *yāti*" is correct. Consequently he writes *jāti* both for *jāti* ("caste")

²⁵ That Huz and Buz are twins is not proved at all. Why does Harris (pp. 1, 2) speak of the triad Huppim, Muppim, and Ard, just because in Gen. 46:21 they are mentioned last in the list of the ten sons of Benjamin? Why not speak also of Belah and Becher? And contrast Numb. 26:39, 40. P. 2, below, Tolstoi's famous book is *War and Peace*, by no means *Peace and War*. I wonder whether Pierre, Count Bezuki, a graduate of European universities, should be classed as "a Russian peasant."

¹ *Hinduism and Christianity*. By John Robson. xi + 211. Edinburgh and London: Oliphant, Anderson & Ferrier, 1905. 3s 6d.